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that the bread which we break is the partaking of the body of Christ; and also do graunt, hym that eateth of that bread, and drinketh of that cup unworthely, to be guiltie of the Lorde's death, and to eat and drink his own damnation, because he esteemeth not the Lorde's body, &c.

"Thus, then, hetherto yet, we all agree. But now let see wherein the dissention doth stande.

"It is neither to be denied nor dissembled, that in the matter of this sacrament there be divers pointes, wherein men counted to be learned cannot agree—as, Whether there be any transubstantiation of the bread, or no? Any corporall and carnal presence of Christe's substance, or no? Whether adoration, only due unto God, is to be done to the sacrament, or no? And whether Christe's body be there offered indeed unto the Heavenly Father by the priest, or no? Or whether the evyll man receyveth the natural body of Christ, or no? Yet, nevertheless, as in a man diseased in divers partes, commonly the original cause of such divers diseases, which is spread abroad in the body do come from one chief member, as from the stomacke, or from the head: even so all these five aforesaid poyntes do chiefly hang upon this one question, which is, What is the matter of the sacrament? whether it is the natural substance of bread, or the natural substance of Christe's owne body? The truth of this question, truly tried out and agreed upon, no doubt shall cause the controversie in all to rest. For if it bee Christe's owne natural body, born of the Virgin, then assuredly (seeing all learned men in England, so far as I know, both new and old, graunt there is but one substance), then, I say, they must need graunt Transubstantiation—that is, a change of the substance of bread into the substance of Christe's body; then, also, they must graunt the carnal and corporal presence of Christe's body; then must the sacrament be adored with the honour due unto Christe himself, for the unitie of the two natures in one person; then if the priest do offer the sacrament, he doth offer indeede Christe himself; and, finally, the murderer, the adulterer, or wicked man, receyvynge the sacrament, must needs there receive also the natural substance of Christe's owne blessed body, flesh and blood.

"Now, on the other side, if, after the truth shall be truly tried out, it be founde that the substance of bread is the natural substance of the sacrament, although, for the change of the use, office and dignity of the bread, the bread, indeed, is sacramentally changed into the body of Christe, as the water in baptism is sacramentally chaunged into the fountaine of regeneration, and yet, the natural substance thereof remaineth all one, as it was before; if, I say, the true solution of that former question, "whereupon all these controversies do hang, be, that the natural substance of bread is the material substance of the sacrament of Christe's blessed body, then must it needes follow of the former proposition (confessed of all that be named to be learned, so farre as I do know, in England), which is, that there is but one material substance in the sacrament of the body, and one only likewise in the sacrament of the blood—that there is no such thing, in deede, and in truth, as they call transubstantiation; for the substance of the bread remaineth still in the sacrament of the body; then, also, the natural substance of Christe's human nature, which he took of the Virgin Mary, is in heaven, where it reigneth now in glory, and not there enclosed under the form of bread; then that godly honour, which is only due unto God the Creator, and may not be done unto the creature, without idolatrye and sacrilege, is not to be done unto the sacrament; then, also, the wicked, I meane the impenitent murderer, adulterer, or such lyke, do not receive the natural substance of the blessed body and blood of Christe: finally, then doth it follow, that Christe's blessed body and blood, which was once only offered, and shed upon the cross, beyng available for the synnes of all the whole world, is offered up no more in the natural substance thereof, neither by the priest nor any other thing.

"Now, then, you will say, What kind of Presence do they graunt? and what do they deny? Briefly, they denie the presence of Christe's body in the natural substance of his human and assumpt nature, and graunt the presence of the same by grace—that is, they affirme and saye, that the substance of the natural body and blood of Christe, is only remaining in heaven, and so shall be unto the later day, when he shall come agayne in glory, accompanied with the angels of heaven, to judge both the quicke and the dead. And the same natural substance of the very body and blood of Christe because it is united unto the divine nature, in Christe, the second person in the Trinitie; therefore, it hath not only life in itself, but is also able to give, and doth give, life unto as many as be, or shall be partakers thereof; even, as for example, we saye, the same sunne, which in substance never removeth his place out of the heavens, is yet present hereby by his beames, light, and natural influence, where it shineth upon the earth; for God's Word and his sacraments be, as it were, the beames of Christ, which is "sol justitie"—the sun of Righteousnesse."—*Vide Ep. Ridley's Treatise on the Lord's Supper.*

"As for us," saith Bishop Cosin, "we all openly profess, with St. Bernard, that the presence of the body of Christ, in the sacrament, is spiritual, and, therefore,

true and real; and with the same Bernard, and all the ancients, we deny that the body of Christ is either carnally present or given. The thing we willingly admit, but humbly and religiously forbear to inquire into the manner."

Had the Romish maintainers of transubstantiation done the same, they would not have determined and decreed, and then have imposed, as an article of faith, absolutely necessary to salvation, a manner of presence, newly by them invented, under pain of the most direful curse, and there would have been, in the Church, less wrangling, and more peace and unity.

A. C. T.

AUTHORIZED STATEMENTS ON THE NATURE AND KIND OF PUNISHMENTS IN PURGATORY.

SIR—I want to know if the following passage fairly represents the doctrine of the Roman Catholic Church about Purgatory; and I hope you will give me an answer, or get it for me, in your paper, as I want particularly to know if it is correct:—

"When life is fled with the last light, still neither every evil nor all corporeal suffering departs from the wretched beings. It is inevitable, that many things that have, for a long time, cleaved to them, should have grown into them in a wonderful manner; therefore, they are grieved with torture, and suffer the punishment of their former sins. Some are spread out, hung up to the winds: the stain of guilt is washed out of others in a deep whirlpool, or burned out with fire. Each suffers his proper expiation. At length we are conveyed into the spacious paradise, and a few of us possess the habitations of joy, when a long time has taken out the stain that was contracted."

I hope, sir, that you will be able to tell me whether this statement of Purgatory be correct, and authorized.

Yours, &c.,

A CONSTANT READER.

We think the above passage gives a fair statement of the doctrine of Purgatory, as now commonly held by Roman Catholics. At the same time, we are bound to say, that the passage is not an authorized statement of the doctrine of the Church of Rome.

We give here such statements as are authorized, in order that our readers may compare the two. The only really authorized statement we know of, as to the nature of the sufferings in Purgatory, is in the Catechism of the Council of Trent:—"The fire of Purgatory, in which the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, into which nothing defiled entereth"—p. 59. Again—"Those who require to be freed from the stains of sin, or die indebted to the Divine justice, are purified in the fire of Purgatory"—p. 61.

These are authorized statements of what the Church of Rome believes about Purgatory.

Now, on comparing the passage which "A Constant Reader" has brought forward, it will be seen at once that it agrees exactly with these authorized statements—1st, as to the purpose for which souls are sent to Purgatory—viz., to have the stains of sin purged out; 2nd, as to the efficiency of torture in effecting that cleansing; and 3rd, that fire is employed to accomplish this object. They differ in this: that the passage produced by the reader speaks of other tortures being also employed for the same purpose, such as bleaching the souls in the winds, and steeping them in a whirlpool. The Council of Trent says nothing of these punishments; but the difference is not irreconcilable, because the Catechism does not say that fire only is employed. We do not know of any authorized statement of the Church of Rome that other punishments are employed; but we believe it is left at liberty for persons to believe that other punishments are used. Thus, when some of the Greek Church, at the Council of Florence, A.D., 1439, agreed for the first time to believe in Purgatory (which confession the Greek Church disavowed), they did it in these words—"The middle sort of souls were in a place of punishment; but whether that were fire, or darkness and tempest, or something else, they would not contend."—Sess. 25. This was accepted, and so the formal instrument of agreement was drawn up—"their souls are purged after death, with purgatorial punishments"—without saying exactly what punishments. There are also many books, published by Roman Catholic authors of credit in their own church, which affirm that bleaching and steeping are used in Purgatory. These may be found in the *Speculum Exemplorum*, printed at Douay, A.D., 1603.

The passage which our Reader brings forward is, therefore, quite agreeable, in the main, to the authorized statements of the Church of Rome; and when it goes beyond those authorized statements, in some lesser details, it is only what Roman Catholics are allowed by their church, and what we believe they commonly do hold.

But while we say this we are bound also to say, that that passage which the Reader quotes is not an authorized statement of the doctrine of the Church of Rome: for this reason, it is actually a statement of the doctrine of the heathen religion. In fact, that passage was written by a heathen poet, Virgilius Maro, (*Æn. vi. 735*), before the birth of Christ, and of course before the Ca-

tholic Church or the Catholic religion were in existence. It is, therefore, a statement of the doctrines of the heathen religion, and not of the Christian religion.

It does certainly seem very strange that a statement made by a heathen, of the doctrines of the heathen religion, the religion of false gods, should serve so exactly to express the doctrines of the Church of Rome now. How can this be accounted for? Cardinal Bellarmine tries to account for it by saying that Virgil learned this much truth from the light of reason itself.—*De Purgat. lib. i., cap. 11, p. 612, Colon.* But, then, it seems strange that the light of reason should have taught this heathen nothing of the true God, not even that God is one. And, besides this, though the Church of Rome considers it quite true to believe now what Virgil wrote then, yet that Church considers it quite false for him to have believed a great part of it then! For Virgil believed not only that Purgatory was then in existence, but that the actual deliverance of souls from Purgatory was then actually taking place. The Church of Rome believes that Purgatory was then in existence, but holds, also, that there was no deliverance out of Purgatory until Christ descended there, "to liberate from suffering the holy and the just who were held in painful captivity."—*Catechism of Trent, p. 60.* It is clear, therefore, that Virgil was wrong in holding what he did at that time, though the Church of Rome thinks herself right in holding the same doctrine now.

We, therefore, do not see how the exact resemblance of the heathen religion and the religion of the Church of Rome, in this doctrine, can be accounted for. Protestants say that this is a heathen doctrine, that the early Church rejected it as such, and that the Church of Rome, in later times, copied it (like other things, such as the use of incense in sacrifices, images in worship, &c.), from the heathens.

This would certainly account for the exact resemblance between the two. If any other way of accounting for it can be suggested, we will be ready to publish it.

ON LADY DAY AND GOOD FRIDAY.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I have read, in the last number of the CATHOLIC LAYMAN, the letter of Peter Brannigan, of Meath, on the observance of Good Friday and Lady Day, together with your remarks upon it.

I have myself been very much surprised at finding that the 25th of March this year was, as your correspondent expresses it, "no day at all" among the Roman Catholics, as, although long since aware that it was contrary to the practice of the priests of the Church of Rome to celebrate Mass on Good Friday, I could scarcely believe it possible that it would be thought right to disregard so high a festival as Lady Day, merely because it fell on the anniversary of the crucifixion. I thought it was most likely that the same relaxation of discipline would be allowed, as in the case of Christmas day falling on a Friday, in which case you are aware that no fast is required.

I find, however, that in the case under consideration a different expedient was had recourse to (at least in this county—Limerick)—viz., to celebrate Lady Day on the Monday week following, while the real festival was rigidly observed as a black fast.

I am not able to give you any authority for the "strange rule" which forbids the priest to celebrate Mass on Good Friday, but I have long been aware that such a rule was in existence. I have, however, lately heard a very strange reason given for this rule. I have been told that it is because no priest is allowed to drink wine on that day. Now, sir, if this really be the reason of the rule, I would ask some of your Roman Catholic correspondents to inform me whether in the celebration of Mass, the priest drinks wine at all, as I have always understood it to be the faith of the Church of Rome that, after the words of consecration (and it is then that the priest drinks of the chalice) there is a total change of the whole substance of the wine into the substance of the blood of the Lord Jesus Christ, which change is called Transubstantiation.

If there be any truth in the doctrine of Transubstantiation I should think that the priest may without any breach of his abstinence, partake of the contents of the chalice, and if it contain the very blood of Christ, I know of no day during the whole ecclesiastical year which seems so appropriate for a participation of it as the anniversary of that day on which it flowed from the bleeding wounds of our crucified Redeemer.

I am sir, faithfully yours,

A. C.

ON I CORINTHIANS XI. 24.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—Permit me to correct one or two inaccuracies into which your correspondent "Fontium Petitor" has fallen. The view of Transubstantiation against which he contends, was not "put by Catholics," but by you in the article on the Touchstone in your January number. Your words are—"If we understand these words in their literal sense, it is the cup and not the wine in it which is changed into blood." The sole object of my

letter, which appears to have been misunderstood, was to impeach the logical correctness of an argument that if the predicate of a proposition is taken in a literal sense, the subject must be used in a similar and cannot be used in a figurative sense, as the word cup plainly is.

I do not pretend to be able to cope with the learning and research often displayed in your columns. I often wished that some learned Catholic divines would enter the lists with you on such matters; but it is not because I am unable to reply to the whole of a subject, that I should refrain from noticing any errors I perceive. I cannot, for example, explain why the words "*το κλωμενον*," alluded to by your correspondent are, as I candidly confess I think, erroneously translated in the Rhemish Testament, "*which shall be broken*," instead of "*which is broken*;" and yet I cannot admit the argument of "*Fontium Petitor*," in the note (7) to his letter, founded on such a statement as that our Lord's body was not broken on the cross. It is true that neither his *legs* nor his *bones*, which Fontium Petitor seems to confound with his body, were broken; but if Fontium Petitor contends that our Lord's body, which our Lord himself speaks of as broken was not broken on the cross, I would ask him where, and when else was it broken?

I regret that your correspondent had not space to be more explicit in the latter part of his letter; I fear I do not comprehend the exact nature of his argument contained in the last two paragraphs of it; and I greatly desire to understand his exact views on the subject of those paragraphs.

I am, sir, your obedient servant,

CATHOLICUS.

We are inclined to concede to "*Catholicus*" that "*Fontium Petitor*" has fallen into an inaccuracy in the note in question; and if our view be correct, the argument founded on the mistake (which, however, is of very minor importance), must fall to the ground. It strikes us, however, that the mistranslation of the words "*το κλωμενον*" in the Rhemish Testament, if made with the intention supposed by "*Fontium Petitor*," remains open to the same objection, but on different grounds from those put by him in the note to his letter. The change of tense, from the present to the future, gives the passage a sense that does not amount to proof; the utmost it can establish is an inference, and it appears to us that the inference afforded is rather the opposite to the one intended to be drawn. Roman Catholics are driven to argue that at the very time of the institution of the Eucharist the bread was actually, miraculously, though not visibly, changed into the body of our Lord. If such a change did not then occur, it could not be contended that in future ages, down to the present time, a change has been, and is, wrought by force of the words which failed to effect it at the time. But if that change was, as they contend, effected at the time that our Lord was breaking the bread, it follows, that the breaking of his body, which he then spoke of, was the act of breaking which he, *or what then appeared to be him*, was then performing upon what, though it looked like bread, was really his body.

If the words "*το κλωμενον*" however, are translated "*shall be broken*," the expression naturally excludes the present breaking, and the substance then broken, from our Lord's description of his body which should be broken thereafter. So far as relates to the breaking, referred to as only a future act, the bread could not then have been converted, otherwise our Lord would have spoken of his body as then broken, not as afterwards to be broken. The inference, therefore, from this language, "*shall be broken*," negatives the identity of the bread with the body, instead of establishing that proposition. With the wish of "*Catholicus*" that some learned divine of his Church should enter into discussion with us, we most cordially concur. We have again and again invited them to do so, and have offered to open our columns to any Roman Catholic in the kingdom, lay or clerical, who pleases to write in a calm and temperate tone. We cannot help asking ourselves why this repeated challenge has not been accepted by any of the clergy of that Church? And but one answer suggests itself—namely, that their side of the question does not bear free discussion, and they fear its effect upon the minds of their flocks. We are unwilling to suppose that there are not in the kingdom many Roman Catholic clergymen who have sufficient learning and ability to put forward whatever can be said in favour of the doctrines of their Church, and we can, therefore, only attribute this silence to consciousness of the weakness of their cause. They no doubt, have much to say, which, to minds predisposed in their favour, is plausible enough; but there are many plausible arguments, all wise men know, which will not bear the scrutiny of a thorough examination, and it is not, perhaps, thought altogether prudent to sift to the bottom the matters we have discussed in our pages. Be this as it may, we now repeat our invitation, and our offer to insert any argument that can be produced to controvert our reasoning, or to answer those authorities, frequently taken from the works of Roman Catholics, upon which our reasoning is founded.

FARMING OPERATIONS FOR MAY.

THIS being the best season for general green-cropping, all routine business likely to impede the preparation of the land for these crops should be got out of hands with all the despatch possible. This will more generally apply to the sowing of the barley crop, which, from the severity of the previous weather, is now, without doubt, greatly behind the usual time of sowing that crop.

Winter sown wheat, if too luxuriant, should be eaten down with sheep, or mown; and when sown in drills should now be hoed, or harrowed and rolled.

Beans, if well up, will require hand or horse-hoeing, and the spaces between well grubbed.

Carrots and parsnips, when well up, will require careful weeding, and when sufficiently advanced hand-hoeing, thinning, horse-hoeing, and grubbing.

Mangel-wurzel, sugar beet, and Swede turnips should be got in as early in the month as possible, if not already sown. It will greatly assist their braiding to steep those seeds in soft, or manure water, for 48 hours, and after draining well to dry them with wood or other ashes. The mangels may be germinated in the same way as recommended for carrots and parsnips the two preceding months.

Dale's hybrid and purple-topped Aberdeen turnips may be sown between the middle of this and the beginning of next month.

Cabbages.—Successional sowing of early York, Fulham, M'Ewan, Vanaek, or drumhead cabbages may be made early in the month; should those already made be cut off, or insufficient; and continue putting out successional crops from the nursery beds.

Sowing Clover and grass seeds.—Lose no time in sowing the clover and grass seeds, so that they may be got in before the various corn crops, with which they are to be sown, begins to cover the ground.

Flax, if not already sown, should now receive no further delay, but be committed to the ground with all the dispatch possible.

Vetches.—Sow successional breadths, according to requirements. The best guide now will be to sow another breadth as soon as the last one is up.

New Pastures.—It is highly desirable to eat down the new pastures as closely as possible with sheep. Let no culms or seed stems arise; the sure mode of having a close sward and abundant supply of succulent leaves will be, to prevent the young grasses from flowering.

Sheep.—The flocks will require close tending this month; in case of being fly stricken, let the larvæ be immediately picked out with a blunt-pointed stick, and shake in through the wool a little finely-powdered dry white-lead, which will quickly dry up and heal the part. Let the ewes having lambs be closely clipped and cleaned of all hair or wool that may grow on or about the udder, likely to be in the way of the lambs when about sucking, as swallowing particles of wool by the lambs forms, with the coagulated milk, hard balls, impossible of digestion, and destroys numerous lambs every season. Towards the end of the month, the entire flock will require washing preparatory to shearing. For this purpose a stream of pure soft water, with a clean, gravelly bottom should be chosen. Much care, supervision, and attention is required in this operation, as the value of the wool will be greatly enhanced or deteriorated, as it is well or ill handled.

The dairy should now be coming into full and profitable operation. Clean milking must be closely attended to and insisted on, and every utensil or thing connected with the stock or dairy must be kept scrupulously clean. Constant scouring and rinsing are necessary; but to keep the tubs, keelers, milking vessels, &c., thoroughly clean and sweet, nothing will be found so effective as having a boiler large enough to receive them, and give them a good boil, being previously well cleansed, which will extract the oily particles from the pores of the timber.

Calves will now require particular attention—feed regularly, and be particular in seeing that the milk be strained, so as to free it of hairs; and as they are particularly liable to suck and lick each other, each should have a small wicker work muzzle put on and shaped to prevent it; many calves being lost every season from the hair and other substances swallowed, mixing with the coagulated milk, and forming hard and large balls in the stomach, impossible of digestion. A little chalk or soda given occasionally will prevent coagulation, and even when it has taken place will dissolve it, when a dose of castor oil or Epsom salts should be given to carry off the crude matter. We extract the following from the transactions of the Highland Society, and which will be found at length in the GAZETTE, vol. x. page 219:—

"Indigestion.—The only aliment under this head, to which calves are specially subject, is a peculiar sort of indigestion, generally attacking them about the first or second week after birth, but liable to occur at any time while being fed on milk, and almost exclusively confined to those reared by the hand.

"Symptoms.—It is no uncommon thing for strong, healthy calves, fed from the pail, after being three, four, or five days plentifully supplied, to fall sick. They refuse their milk, the countenance is dejected, the belly hard, the extremities cold, and the whole animal seems overcome with sickness; and after an illness, varying from a day to three or four days, they die.

"The remedial, or, at least, preventive treatment, is simple. Nature herself points it out. She never designed the calf to swallow its milk a gallon at a time, but to suck it jet by jet from the teats of its mother. By this suckling process, an abundant secretion of saliva is carried on, so that a froth-like soap-lather is seen around its mouth; and in this the air is entangled and carried down into the stomach, to perform the functions we have been speaking of. It is well-known to those who have to do with the feeding of calves, that they have an insatiable desire to suck everything within their reach. This inclination is one of nature's own provisions, and ought not, without cause, to be thwarted. If the calf cannot be allowed to suck its mother, it should have its milk given it in smaller quantities, and more frequently than is commonly done—say four or five times a-day for the first fortnight of its life. It should also be induced, by the finger or some other object in its mouth, to suck its milk, and not to drink it; and should, in addition, have some loose article within its reach, at which it can draw till it is tired. Means of this kind, coupled with a judicious restriction as to the entire quantity of milk given, would prevent a large amount of disease, and the death of many calves annually would be avoided.

"White Scour.—Under the present head may be mentioned also a form of disease occurring at a subsequent period of the life of the calf, when a similar set of conditions in the stomach produces a very dissimilar set of symptoms and terminations. It is commonly from the fourth to the eighth week of age that calves are affected by what is provincially termed the "*white scour*"—a disease I do not recollect to have seen anywhere described, yet in some seasons and districts occurring almost with the frequency of an epidemic.

"Symptoms.—An increased hardness of the belly, without apparent enlargement. The animal is partially off its feeding, has a dry and staring hair, and loses condition.

"From the bowels there is a copious chalky discharge, of a white colour, generally semifluid, and always of an intolerably fetid odour. There are also commonly discharges of blood and mucus along with the faeces, occurring now and then during the course of the disease.

"The treatment, so far as prevention is concerned, I have already indicated, when speaking of the disease as it affects the younger animal; but in the case of the 'white scour,' we are able to do more in the way of remedy than in the other. Physic is here indicated. But will physic act upon the mass of cheese-like curd that has been accumulating for weeks? Along with purging, something has to be done to promote the secretion of a healthy, digesting fluid. This points out tonics. But there is also a tendency to extra acidity, and an antidote to this is to be found in some of the alkalis. We are now led to ask if anything could be given likely to have a dissolving action in the curdy matter already past the stage of healthy digestion, and here chemistry gives us efficient aid. Milk contains a portion of free soda, by means of which the casein or curd is held in solution. It is the neutralization of this soda by an acid either added to or produced in the milk itself that causes coagulation, and the coagulated casein may be again re-dissolved by the action of the caustic soda. This is exactly the action desiderated, but, unfortunately, caustic soda, from the difficulty of preparing and preserving it, is not yet admitted into the veterinary pharmacopœia. As a valuable substitute, however, and antacid also, which experience has convinced me has a slow but certain solving action on the curdy accumulations under notice, I can recommend the soda carbonates or bicarbonates; the former contains a larger amount of soda in proportion to acid than the latter, but the latter has more soda in a given weight. The formula I have found most useful in the treatment of the 'white scour,' is to give first a dose of physic—oleum ricini, if it can be conveniently procured, strengthened by a few drops of oleum crotonis, and beaten up with an egg. The dose may be from two and a half to four ounces of the first named, and from four to seven drops of the last. If the above is not at hand, from four to six ounces of Epsom salts, and a tablespoonful of common salts, will have nearly the same effect. For three days after the physic, should the chalky-like faeces continue, I give the following powder, in a little milk and water, once a day:—

Bicarbonate of soda	½ oz. to 1 oz.
Powdered gentian or ginger	½ .. to 1 ..
" croton seeds	5 gr. to 10 grains.

Mix.

"The variations in the quantities of medicine above stated are of course, applicable to animals of different size and age. Should the disease still continue, and the calf be getting weak and reduced in flesh, after another day of physic similar to the first, continue the antacid and physic medicine, omitting the purgative, and giving instead, a severe purging and tenebrism supervene (as is sometimes the case) from gr. x. to gr. xxx. of pulv. opii, in each dose. By following out the above indications, a cure will seldom be missed. But as prevention is the better remedy, feeding of calves be judiciously attended to, and let it be recollected that it is not the quantity of milk swallowed, but the quantity digested and assimilated, that is useful to the animal, and then the diseases which I have in this section endeavoured to describe, and to which calves are so liable, will disappear of themselves."

Waste or Mountain land in process of reclamation should be scrawed and burned to grow rape or turnips.